THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

YOUTH AT WORSHIP

Pamphlet Number Six

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Resource Materials for Leaders

Pamphlet Number Six

YOUTH AT WORSHIP

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for

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Approved for experimental use, February, 1927, by
the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION

5 South Wabash Avenue, Chicago

TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet, "Youth at Worship," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, *The Christian Quest,* with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young peo-

ple between twelve and twenty-three years of age. These were from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October, and November, 1928, numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited for your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A., and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism.** The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH.

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Youth at Worship

"Travelers tell us that there are rivers flowing beneath the streets of the ancient city of Shechem. But during the hours of the day you cannot hear them for the noise of the narrow streets and the bazaars; and then the night falls, and the clamor dies away, and the dews of kindly sleep rest on the city; and then quite audibly, in the hush of the night, you can hear the music of the buried streams. There are many voices like those hidden waters. You never can hear them save when things are still. There are whisperings of conscience in the bosom which a very little stir can easily drown. There are tidings from the Eternal Spirit who is not far away from any one of us—tidings that shall come and go unnoticed unless we have won the grace of being still."—Morrison.

I. THE INTEREST IN AND NEED OF YOUTH FOR WORSHIP

It is not difficult to defend the claim that adolescents are interested in worship and that they need worship. In the following discussion, no attempt is made to present the several items as final proofs, but rather as indications of the truth of this statement.

1. **Replies from young people** in eighty-six churches in fifty-two communities in six Eastern States, with two churches on the Pacific Coast used as checks,[1] show that in answer to the question—"What part of the church service helps you most?" the devotional part is stressed by seventy-two, and the sermon by only fifty-seven. Similar results have been secured from questionnaires circulated in the South. These indicate, although they may not prove, that youth is interested in worship and is greatly helped by it.

2. The hopeful, idealistic nature of youth calls for **that ideal companionship and fellowship** that will satisfy their fundamental aspirations for goodness, beauty, and truth. Youth needs both to express itself to the Father and to hear the "still small voice" of the divine. Unless natural tendencies are diverted, youth spontaneously responds to what is good, and beautiful, and true wherever and whenever it finds these

[1] See "Christian Herald," July 10, 1926.

things. Youth needs to find the consummation of all goodness, beauty and truth in the Christian God, and needs to be so trained in private and group worship that response to the divine fellowship will be spontaneous and habitual.

3. Deep in the heart of youth is **a longing for personal and direct utterance, a yearning for self-expression.** Youth has no personal need quite so great, perhaps, as that of a sympathetic, loving confidante. To lead youth in communion with the Father through private and group devotions, is to provide youth with the all-perfect and all-sufficient confidante.

4. A study of psychology leads us to believe that the **most fundamental of all human tendencies is continuously to construct and reconstruct life.** In other words the most deep-set tendency of human life is to **change.** This tendency is never stronger than during adolescence. Normal adolescent life is in never-ceasing flux. The direction in which these changes go depends upon the nature of the ideal which youth erects for itself. Most times this ideal is found in a person. The ideal of the Christian religion is its Christ-like God, and the genius of the Christian religion is its experience of intimate and personal fellowship with this Christ-like God. Youth needs to be brought into fellowship with the Christian God through worship to the end that the life of youth may be perfect even as the Father is perfect.

5. Throughout the ages, **adolescence has been a period of strain and stress, hurry and confusion, conflicting emotions and purposes.** These characteristics are but intensified in this modern day. The life of the world has never been in such a chaotic and confused condition. Ideals of age-long standing are being discarded with over-night rapidity; customs, traditions, and conventions which have the sanction of generations, are being tossed aside. In industry the emphasis is upon speeded-up production. In many phases of education, also, the emphasis tends in the direction of speed and quantity of training, rather than quality. The every-day life of this modern day offers no place for evaluating and re-interpreting life. Even the home, the one-time stronghold of Christian virtues and training, is fast becoming disorganized as an agency of religious education in this modern commercialized world.

Youth needs time for meditation and reflection; youth needs a steadying experience in the midst of a chaotic, con-

fused world; youth needs an opportunity to evaluate its own life and the life of society around it in terms of higher ideals. Unless the Christian church, and all other agencies which bear the message of the Christ, undertake to train youth in the art of private and group worship, these needs of youth will never be met.

6. **Youth needs to have its natural loves and affections given a divine setting.** Falling in love is not a peculiar and isolated aspect of adolescent life. Rather is it a symbol of the whole life of youth. Youth simply must give itself to something or somebody. Youth must love. If it cannot find something or someone to love, it must needs fall in love with itself. As leaders of youth, our primary concern is to get them to respond to the emotional attractiveness of Jesus Christ and his way of life. This love must be more than admiration, or respect. It must be a love which finds its basis and power in experiences of divine fellowship and communion. It is true that all love locates itself in the realm of feeling, but feeling, itself, is located on many levels. That love which is most powerful and lasting has its occasional mountain-top experiences of emotion which bridge over the many wan and weary days in the valley. Worship helps to provide those mountain-top experiences necessary to sustain the loves of youth; that is to say, through worship the loves and affections of youth are expanded and strengthened.

7. The ultimate aim of all our endeavors is that in **whatsoever we do or think it shall be done in the spirit and with the mind of Jesus.** We seek for a deep, abiding consciousness of God's presence in all of our activities and relationships. Far too many of the activities in which we engage in our several programs are but busy enterprises. Far too many of them are entered into with a sense of stifling duty or because of monotonous habit. Far too many young people enter into the activities of our programs without seeing anything beyond the immediate, tangible elements of the activity. Youth needs a God-consciousness in all of its study, service, and play activities. As Mr. Erwin L. Shaver says, "It is easy therefore to see that worship is a type of experience which is truly religious and vitally necessary when its need is found in the setting of a project in which work and study and play and worship all have a common unity." [2]

[2] In "How to Teach Seniors," page 80.

II. THE NATURE AND MEANING OF WORSHIP

In the Christian life we begin with the fact of God. We begin with the fact that God is, that he is righteous and loving, and that he has made all of us for fellowship with himself. Through experiences we discover that we need him in our lives; we find that we need to bring our desires and attitudes into harmony with his desires and purposes. In this present day we are beginning to realize anew that we are creatures, fashioned of an almighty hand, surrounded by infinite loving-kindness. How to relate ourselves to this divine loving-kindness and helpfulness is our chief concern. This implies that we should not only learn God's will, but that we should somehow be led to desire above all other things to do his will. One of the ways of learning God's will, and of achieving the desire to do his will is through worship.

To get right relations established between God the Father and ourselves, his children, is our chief concern. In every religion some attempt is made to get right relations between the worshiper and his God. In the Christian religion we recognize that in establishing right relations between ourselves and God we are establishing right relations between ourselves and our fellows. And, just as truly, if we get right relations between ourselves and our fellows, we have secured right relations between ourselves and our Father.

Considered from this point of view, there are many ways by which we establish right relations between God the Father and ourselves. (1) Through **study and discussion** we attempt to learn more of God's purposes in order that we may live daily in accordance with his ideals as revealed in Jesus. (2) Through **service** to and with our fellows we attempt to enter into that intimate fellowship which is a vital part of the Christian faith. (3) Through **recreation** we seek for power to live the abundant life. (4) Through **worship** we endeavor to fit our attitudes and purposes into the attitudes and purposes of the Father. Worship, therefore, is but one of the ways by which we attempt to get right relations between ourselves and God.

What is the nature of this means of establishing vital fellowship between ourselves and the Christian God? It is the emotional, the feeling, emphasis in a larger and more complete religious experience. It has to do with our loves and affections. While all of the elements which enter into our

program should be designed to bring us more closely into harmony with God's will and purposes, worship specifically sets itself the task of creating, arousing, and expressing those attitudes, emotions, feelings, and appreciations which will lead us to desire above all other things to do God's will.

To sum up, then, what has just been said, Worship is a specialized religious experience, the feeling or emotional part of a much larger religious experience, having to do with feelings, appreciations, desires, attitudes, purposes, ideals. Viewed in this light, it is closely related to recreation, to service, and to study.

The materials of worship involve those acts and elements which create and express the emotional or feeling emphasis of religion. The basic nature of these acts and elements are interestingly alike in religions throughout the world. What is the explanation? It is not that men have deliberately set themselves to create certain practices and acts of worship in order to express their religious emotions, but rather that these practices and acts have grown up out of some pressing **need** which they seemed to answer. Somewhere along the line of man's development he needed God's help. When that realization came, he prayed. At one time he was overwhelmed with joy. It was then he sang songs of praise to his god and created music of rejoicing. In other words, worship has to do with one's feelings and attitudes with reference to actual and immediate experiences and responsibilities.

III. THE RESULTS OF WORSHIP

A few years ago the members of a certain fraternity in a southwestern state were facing a possible division in the group because of certain disagreements as to chapter ideals and policies. The debate over these policies grew heated; "brothers" refused to speak to each other; meals were eaten in silence; a break-up of the group seemed inevitable. After a time one of the members suggested that, since their ritual proclaimed the virtues of the Christian God, and since one of their cardinal principles was brotherhood, they take the matter before their Father and talk it over. Most of the group received the suggestion favorably. They had tried every other means to mend the breach, and they had all failed; it would certainly do no hurt to try worship. A series of ten minute devotional periods was arranged for each evening, following the dinner hour, on the subject of

brotherhood. The first evening only a few were present. The president read the fifteenth chapter of St. John and briefly commented on it. A brother led in prayer; "Blest Be the Tie" was sung; and the meeting closed. The next evening a few more were present. The thirteenth chapter of First Corinthians was read. The brothers were asked to make any comment or observation they wanted to regarding the reading. Only a few spoke. They were then given the opportunity to offer sentence prayers. Only a few prayed. As the devotional periods continued, more and more came, more and more participated, until finally, at the end of only one short week, the purposes of the group were unified. There are at least three things to be noticed with reference to this experience, perhaps more. (1) A practical problem which was commanding the interest of the group called for the need for worship. All else failed; a need was felt to relate themselves to the divine loving-kindness. (2) The first attempt was to discover the attitude of God toward Brotherhood and Love as revealed in Jesus. Having discovered God's attitude, they made this attitude their own, and (3) they let it function in conduct. A compromise between the groups was effected, and a most disastrous cleavage avoided.

The membership of a certain denominational camp in North Carolina included three girls who were extreme individualists. Evidently they had been pampered and petted during their childhood years to the extent that the interests of others did not concern them. Their own comfort and good times were their sole interest. A summer camp, as one well knows, is no place for an individualist. The camp director, and the counselors, tried every method imaginable to create in the girls a more social attitude but everything failed. After a week of camp, the committee in charge of the sunset worship services, having become conversant with the situation, arranged a series of worship services on the theme, "Sharing, the Basic Law of Life." Their plans were well made. The hymns, the Scripture readings, the stories, the talks, everything, was chosen to center around the idea that the secret of happiness is self-forgetfulness, that the law of sharing is the basic law of the Abundant Life. The three "individualists" were each given a part on the program at different times. Through the urge of kindly and unselfish emotions and attitudes created under the spell of marvelous sunsets, typical of the Blue Ridge Mountains, three in-

dividualistic girls were led to express themselves in beautiful, unselfish service to their fellow campers throughout the remaining three weeks together.

Incidents could be multiplied to show how the fine Christian emotions and attitudes created and strengthened in well-planned worship services have resulted in new expressions of Christian character. Suffice it to say in this connection that while worship has certain values in itself, regardless of practical results, yet it is most fruitful when it focuses the complete and enlarged life of the worshiper upon great issues in conduct and service. In other words, the end of Christian worship is not simply the creation and cultivation and expression of emotions and attitudes. The end is daily, habitual Christian conduct, and emotions and attitudes are but the means to this end. The values achieved in worship are made real in life through work. It is thus that our Christian experience grows, by alternation between worship and work. Let us not get the wrong meaning here; there is alternation between worship and work in our private devotions, which will be discussed later, and there is very definite connection between worship and work in both our individual and group activities. Unless the attitudes and emotions created in worship through intimate fellowship with the Father, result in more Christ-like daily living, worship has not accomplished its complete purpose.

IV. THE PLACE OF WORSHIP IN THE TOTAL PROGRAM

We refer to the sum total of those experiences which we organize for the religious education of youth as our **program.** Worship should be a vital part of our program. It is not possible to compare it in importance with the several activities which go to make up our program, for it is not something distinct from our recreation and play, our study and our service activities. Rather it is, as we have said, the emotional emphasis in a more complete religious experience. It is the vitalizing element in our total program, growing out of and leading into all of the other activities.

A study of our present programs of religious education reveals glaring defects in most of them with regard to worship.

1. Worship is too many times viewed as **an activity quite distinct from the activities of study, of service, and of**

play engaged in by the group. The materials of the worship program are many times selected and arranged without any reference to the nature of the activities in which the group are engaging at the time. Worship themes and orders of service are selected by adult leaders from "themes and orders" suggested by distant over-head groups, as denominational and state boards of religious education, and national program headquarters, without reference to the needs and interests of the particular group.

2. **In many programs,** particularly in denominational local church programs, **worship is almost totally ignored.** Any business or social demand is permitted to take precedence over the worship service instead of being linked up with it and using it for gaining a richer experience. In many of the programs of Christian extra-church agencies, worship is "tacked on" as a duty and entered into in a most perfunctory manner.

3. **Many leaders of youth do not know the meaning of worship,** its nature and function in the religious development of youth; they do not themselves know how to worship. They think of the worship period as a time for singing lively songs, a time for "pep" and entertainment. "Pep meetings," so-called, may have their place in the total program, but not in connection with worship services.

4. In an attempt to get away from adult forms of worship some leaders have swung to the opposite uneducational extreme and have tried to interest young people by **using devices and methods designed for children.** The result is that the young people are in most cases supremely bored. There is no challenge or stimulus for youth in children's worship.

5. In many instances the worship service in the Church School is referred to as **"opening exercises."** Genuine worship under such conditions as usually attend "opening exercises" is absolutely impossible.

6. Far too many times **adult leaders monopolize the leadership** of adolescent worship services. Those cases are rare where ample opportunities are provided for pupil participation and co-operation.

7. **Materials of worship are ofttimes used which make worship practically impossible,** and, in fact, actually build up attitudes of irreverence and stimulate un-Christian pur-

poses and ideals. Songs and varieties of music are employed which would find a more proper setting in a dance hall or a vaudeville house. Jazz tunes are used under the excuse that young people like them; un-Christian theology is taught in songs and hymns with the defense that the songs and hymns are "old favorites." The fact that young people sing "Jazzy," "peppy" songs with great enthusiasm does not mean that contributions are being made to the development of Christian character. Character education is going on it is true, but it is not the right sort of education. The fact that they sing such songs does not necessarily argue that they like them. In most cases it simply means that we have not made it possible for them to become acquainted with real worship and fellowship hymns.

It is encouraging to note that more and more leaders of youth are coming to realize the place and importance of worship in character development, and that an increasing number of opportunities are being provided for leading and training youth in real experiences of companionship with the Christ-like God.

V. MATERIALS OF WORSHIP

Our endeavors to create and express the emotional life of religion through group worship will involve certain formal elements and acts. In our attempts to lead young people into individual and social fellowship with the Father, there are certain materials and activities which can be used effectively. What are some of these materials?

1. MUSIC

In worship emotions are aroused, purposes and attitudes developed and created, and feelings stirred with the struggle for expression. There is a felt need on the part of the worshipers for a "language of worship" to express their religious feelings and aspirations. As no other element in worship, music provides this most necessary vehicle of expression. Music not only expresses emotions and attitudes but also creates them. Music, therefore, may be either a good thing or a bad thing. Most of us have thought of music only as a means of pleasure and of furnishing variety in the worship services. Too seldom have we thought of it as helping to determine the ideals and spiritual power of those who worship.

a. Hymns

A wide variety of hymns is available for use. In selecting the hymns that are expected to contribute positively to training youth in worship, several points should be observed.

(1) The **hymn tunes** should be majestic, simple, and artistic, and should be within the range of the vocal powers of the worshipers.

(2) The **words** should be beautiful, lyrical, and literary, and the imagery suggested should be wholesome and Christian. The imagery in some much-used hymns is not only un-Christian but actually revolting to idealistic youth. Illustrations of hymns containing unwholesome imagery are: "When the Shout of Battle Dies Away," "Dwelling in Beulah Land," "An Old Account Settled," "We're Marching to Zion," "There Is a Fountain," "Safe in the Arms of Jesus," "He Whispers His Love to Me," "Rescue the Perishing," and "In the Garden."

(3) The **hymn themes** should be suited in thought and meaning to the interests, needs, and capacities of youth. They must afford a means of expressing the inmost thoughts of young people concerning personal religion, their relation to God and Jesus, and their obligations in the various relationships of life. There are certain hymns, for example, which put an emphasis upon death and the future life, such as—

"Will There Be Any Stars"
"Meet Me There"
"When the Roll is Called Up Yonder"
"The Home Over There"
"Shall We Gather at the River"
"One Sweetly Solemn Thought"
"He Lifted Me"
"And Am I Born to Die"
"It is Well With My Soul"
"Softly and Tenderly"
"Let Jesus Come Into Your Heart"

While, of course, these may be acceptable to certain young people who have had training along these lines, they do not come as close to the needs and outlook of the average young person as do such hymns as, "Follow the Gleam"; "This is My Father's World"; "I Would Be True"; "Just as I Am, Young, Strong, and Free"; "True-hearted, Whole-hearted"; "There is a Quest That Calls Me"; and others.

(4) Hymns should stimulate young people to **their loftiest ideals and noblest purposes** and to intelligent and enthusiastic participation in Christian enterprises. They should inspire youth to active Christian service and should magnify the life and character of Jesus. There may be joy for some people in singing "Beautiful Isle of Somewhere," but certainly no positive character value for youth. Other songs of this type which do not stimulate young people to their noblest purposes because they center attention

and emotion upon one's self rather than upon the enterprises of Christianity are:

"The Unclouded Day"
"Love Lifted Me"
"Meet Me There"
"My Tent is Pitched in Beulah Land"
"On Jordan's Stormy Banks"
"Tell Me the Old, Old Story"
"I Will Sing You a Song"
"The Church in the Wildwood"
"The King's Business"
"Since Jesus Came Into My Heart"

In the list given below there will be found many hymns that give a constructive expression to the present interests of youth.

(5) **The theology** of the hymns should be Christian and social, and the conception of God as Father, and men as his self-respecting children, should be presented. Many hymns present God as a capricious tyrant and are characterized by their worn-out theology and their selfish individualism. Most of the songs and hymns listed under (2), (3) and (4) are characterized by a theological emphasis that prevailed in the past but is relatively of less importance today.

(6) Hymns should be **suited** in spirit and meaning **to the occasion** in which they are used. The theme of the hymn should harmonize with the central theme of the total worship service.

Brief List of Worship Hymns

"A Mighty Fortress is Our God"
"All Beautiful the March of Days"
"Awake My Soul, Stretch Every Nerve"
"Break Thou the Bread of Life"
"Dare to Be Brave, Dare to Be True"
"Day is Dying in the West"
"Dear Lord and Father of Mankind"
"Faith of Our Fathers"
"Father, Lead Me Day by Day"
"Fight the Good Fight with All Thy Might"
"For All Thy Care We Bless Thee"
"For Peace and for Plenty"
"For the Beauty of the Earth"
"Forward Through the Ages"
"God of Our Fathers Whose Almighty Hand"
"God of the Earth, the Sky, and Sea"
"God Send Us Men Whose Aim 'Twill Be"
"Holy, Holy, Holy, Lord God Almighty"
"I Love Thy Kingdom, Lord"
"I Would Be True"
"Immortal Love, Forever Full"
"In Christ There is no East or West"
"O Jesus, I have Promised"
"O Jesus, Prince of Life and Truth"
"O Love, that Wilt not Let Me Go"

"O Master, Let Me Walk with Thee"
"Onward Christian Soldiers"
"Take My Life and Let it Be"
"There's a Wideness in God's Mercy"
"This is My Father's World"
"Where Cross the Crowded Ways of Life"
"Jesus Calls Us, O'er the Tumult"
"Just As I Am, Thine Own to Be"
"Keep Thyself Pure! Christ's Soldier"
"Lead On, O King Eternal"
"Lord, Speak to Me, That I May Speak"
"Love Divine, All Love Excelling"
"Now the Day is Over"
"O Beautiful for Spacious Skies"

b. Instrumental Music and Chants

Instrumental music will need to be carefully chosen. It may be used with splendid effect to create a situation in which worship is natural and effective. An organ or piano prelude should never be a mere musical accompaniment to the usual conversation preceding the service. The value of the musical prelude is in the "mind set" it gives the worshipers in preparation for what is to follow. Sentences spoken or sung by the entire gathering help greatly to weld the group into a unity. The call to worship, offertory and prayer responses, amens, benedictions, and closing meditations thus presented add much to the spirit and tone of the service. Valuable helps at this point will be found in "The Manual for Training in Worship," by Hugh Hartshorne, and in the hymnals listed at the end of this pamphlet.

A word of warning should be issued regarding the use of an orchestra in a worship service. The violin lends itself to the interpretation of worship music. The use of the clarinet, the saxaphone, and trombone is doubtful. The personal opinion of the writer is that these instruments do not have a place in worship music. A most conservative suggestion would be to make sparing use of an orchestra in any worship service, and let the abilities of the performers become subservient to, and a part of the worship, instead of drowning it out as is sometimes the case.

One leader of long experience in work with young people suggests that aside from the contribution which instrumental music makes to the spirit and purpose of worship, "it should serve definitely to cultivate the tastes of these young people for the better types of music." Nothing "cheap" should ever be a part of the materials of worship. Music, most certainly, should always be good, in fact, the best.

c. Vocal Numbers

Solos, duets and quartets so often detract from the worship spirit of service rather than add to it that one can afford to follow the general rule of not using vocal numbers in worship services with early and middle adolescents save in the rarest instances. Slightly more latitude (but it is slight) may be allowed in using vocal numbers in young people's worship services. Very often the attention of the worshipers is captured almost wholly by the singer, or singers, and not by the words or music of the number. Clear enunciation is necessary if the selection is to have any value. Careful judgment must be used in the selection of the number to be used. It should submit to the tests set forth under the discussion of hymns above. Many times those responsible for planning a worship service, wishing to introduce a novel element into the program, go to a famous singer and ask if he or she will consent to have a part on the program. In far too many instances the one approaching the singer fails to suggest the hymn or type of hymn or music that will fit into the dominant theme of the service. In some cases this is due to the fact that the leader fears that the singer will resent any suggestion. This should not be true. Unless the singer is willing to fit himself into the theme and spirit of the service he should not have any place on the program.

2. PRAYER

Prayer is the heart of worship. It is a personal approach to God, entering into as close fellowship with God as the soul is capable of. The nature of our prayer depends on the kind of God we worship. Christian prayer involves the conception of God as Father, who knows whereof we are made, who shares our nature and interests, and who rules by cooperation, not by fear. When we relate ourselves to him in prayer and share his purposes for our lives we find our personalities released and freed for enlarged living.

Instrumental music, chants, and silent prayer can be used with splendid effect to create a situation in which communion with the Father is natural and real. With the junior high school age the period of silent prayer should be very, very brief.

Prayer has greatest value for adolescents when it prepares them to meet the challenge of life and when its answers are wrought out in vigorous activity. Emphasis upon per-

sonal religion and the deeper meanings of life is characteristic of adolescent prayers. Prayer should not only reveal God to adolescents, but should help them to be related to God's plan for establishing the kingdom. The prayers used in the worship service should be definitely thought out or written out. Boys and girls of the junior high school age in particular need training before they can engage in extempore prayer with any degree of naturalness. With some it may be best at first for them to memorize the prayer to be given. Reality in prayer is the object, and every effort should be made to attain this. The prayers, as all other elements in the program, should build upon and around the central theme of the service. Simple, natural, direct speech, divorced of all pious flattery, solemn, not hurried, avoiding personalities, and breathing devout confidence should characterize the prayers. Visitors who are out of harmony with the spirit of the service or who do not understand the aim of the program should never be called upon to lead the prayer.

Group prayers, repeated or sung, have particular meaning for adolescents, especially intermediates and seniors.

Some tests of effective public prayer are the following:

a. **Brevity.**

b. **Orderliness.** In the beginning of the prayer its nature should be indicated. (For example, it is an occasion of sorrow, gladness, thanksgiving, etc., or the prayer is to be one of confession, or petition, etc.)

c. **Attention to phraseology.** Only words that have meaning for the group should be used. Metaphysical, theological, other worldly terms should not be used.

d. **Concreteness and definiteness.** It is well to avoid using the names of particular persons but to use such symbols and terms as will serve to objectify and make concrete the thought of the prayer.

e. **Ability to provoke thought.** Seasons of prayer and meditation are conducive to good thinking; therefore, they provide "food" for thought. Care should be exercised, however, to avoid sermonizing or moralizing.

f. **Varied** to meet the needs of a particular group on a particular occasion. For example, one could hardly offer the same prayer at Easter and Thanksgiving if he wanted to. He will keep awake to local, county, state, national, and world occasions and situations that have bearing upon the

worship theme. References to such situations will serve to give definiteness to one's petition.

g. Presentation of **the God of Jesus Christ.** Is God presented as a Father, and is He addressed directly? If the prayer is divided into parts, one should avoid using the same title of address to God in each of the parts. Whatever title of address is used, it should certainly be social in its meaning. In addressing God the forms of the formal second person, thee and thou, should be used. The informal "you" should never be used.

h. Possibility of **turning the prayer into a program** for action in the realizing of God's kingdom. As one leader has said, adolescents do not pray for "power equal to their tasks" but "tasks equal to their power."

i. An opportunity for **bringing one's own life** in contact with the vast spiritual resources of the universe that we know as **God.**

3. SCRIPTURE AND EXTRA-BIBLICAL LITERATURE

The Bible is the incomparable source for those experiences which men have had of God. Carefully selected Bible passages, therefore, have a large place in the worship service.

Scripture passages relating directly to the experiences, problems, and needs of the particular adolescent age group should be selected, carefully prepared, and presented in the worship service as responsive, unison, or individual reading, or from memory. If the reading is individual, careful study of the passage should be made. Words which convey no meaning to the worshipers should be changed or interpreted. In most cases the American Standard Version is the best one to use. Such versions may be used as Kent's "Shorter Bible" (Old Testament), or "Modern Translations of the New Testament—A Modern Translation," by Moffatt, or Goodspeed. Oftentimes a New Testament passage already familiar acquires new force and meaning when read in one of the more recent translations.

The Scripture selections made should be suited in spirit and tone to the service of which they are a part, fitting the theme and supplementing the other materials used.

The Bible passages used in intermediate and senior worship services should place emphasis upon moral and social living and should serve as guides for Christian conduct. Most of the selections made for these ages will, therefore, be found

in the four Gospels, certain of Paul's letters, and sections from the major prophets. The Beatitudes, the 13th chapter of First Corinthians, and the 15th chapter of St. John are suggestive of the sort of material desired. In using the Psalms with these age groups the ethical content of the passage should be carefully tested. Those selections from the Old Testament should be made that most fully accord with Jesus' conception of God.

A wider range of selections may safely be made for the young people's group. Young people should be led to a larger appreciation of the literary quality of the Scriptures. The ethical and theological content of the selections, however, should be as carefully guarded as in the intermediate and senior services. Indiscriminate and careless use of the Bible is strictly to be avoided with any of the adolescent age groups. Adequate preparation for quoting or reading the Scriptures so as to provide for its accurate and impressive use, is very important.

Certain extra-Biblical poetry and other literature may be used effectively in adolescent worship services as unison readings, or as individual readings. Whether the literature is Biblical or extra-Biblical it should make a definite contribution to the development of the underlying theme of the service.

4. STORIES AND TALKS

Stories can be effectively used with any age group, particularly with the adolescent groups. Talks supplemented by stories can be used with profit, provided the talk and the story harmonize, and provided the talk does not grow into a sermonette. Sometimes a story can serve best as a setting or background for worship. One of the criticisms made against many adolescent worship programs is the emphasis upon their intellectual nature. Far too many services are a series of ideas to be rehearsed. This danger must be avoided. The talk should not be made more than five or six minutes in length of time. Talks and stories should never be read. Unless the story has been thoroughly mastered, it should not be included in the program.

The story or talk should harmonize with the aim and theme of the service. The value of the story or talk is in making the theme of the service concrete, and unless a contribution is made to this end neither should be used. For example, if the theme of the worship service is "Dedication

of Self," the story should serve to make definite and concrete his theme. Moralizing and sermonizing are studiously to be avoided. Emotionalism and mawkish sentiment should not be tolerated in stories and talks.

5. SYMBOLISM

Signs and symbols can be made powerful factors in giving reality and meaning to great emotions and ideals, and particularly in work with adolescents. There is the possibility of using many of the signs and symbols which have grown out of Christianity without violating the traditions of Protestantism. Masterpieces of painting or sculpture contribute greatly to the creation of a "potential worship situation."

Youth spontaneously responds to the beautiful, whether in music, art, or sculpture. The worship service should augment and intensify this tendency to reach out after and respond to the beautiful. Source materials on the use of art in religious education will be found in the classified bibliography.

6. THE OFFERING

The offering is and always will be a most important factor in worship particularly in church school worship services. Because young people have been provided with few opportunities to develop a wholesome attitude toward giving, the offering should be made a worshipful act. It is a purposeful act which should serve to objectify and make real the emotions, attitudes, and purposes created and intensified by the preceding elements of the program. It is a very effective means of making the worship experience psychologically complete, which is only another way of saying that it is a convenient and effective vehicle by which the worshipers may respond to and express the ideals, attitudes, and purposes presented in the preceding elements of the service. The offering is more than this, however. In sharing God's purposes we are brought into closer fellowship with him. In the offering we are co-operating with God in the building of his kingdom, and thus in this purposeful act we find the real heart of worship which is fellowship with God in worth-while activity. This fellowship will be possible and meaningful to the extent that the pupils have a definite part in deciding **what** they are giving for and **why**; thus the offering will become not merely an habitual form, but a response to a "felt need."

Educators tell us that we learn best by "purposeful doing," and that attitudes, motives, purposes, and ideals are made

more permanent and meaningful in our lives if there is opportunity for us to make active response to the situation. The offering, therefore, is not serving its rightful mission in the worship program if it becomes just a part of the mechanics of the service. Because it is one of the acts of "summing up," it should be attended by all the dignity and beauty which characterize the other elements in the program. An offering prayer preceding or following the offering; quiet and effective music; a dignified and carefully prepared procedure, will all help in this.

7. THE OUT-OF-DOORS

It may not be exactly logical to refer to the out-of-doors in a discussion of the "Materials of Worship," and yet it is hardly possible to pass over this tremendously important element in adolescent worship. Every normal youth loves the out-of-doors. It seems to speak a language that he understands. The sunrise and the sunset show God's face; the stars declare His glory; the heavens show forth His handiwork. The mountains, the plains, the trees, the rocks, the streams—all carry messages for youth. Every young person should have frequent opportunity to enter into fellowship with the Father in out-door worship. Whether the group be in a city, in a small town, or in the open country, provision can be made for out-door services. Early morning and early evening are particularly opportune times for this type of service.

VI. PRINCIPLES GOVERNING GROUP WORSHIP

1. WORSHIP SHOULD GROW OUT OF A FELT NEED

A group of senior boys in a church school in a certain Texas city were engaged on this project—"To discover the Christian Attitude Toward Other Races." What could have been more logical and more meaningful than that they should arrange a series of worship services with the problems involved in their project as the themes of their services? A group of young people in a Maryland town were studying for three months an elective course, "Jesus' Teachings," by Sidney A. Weston. The committee responsible for planning the worship services for the group arranged each service to harmonize with the central theme of the group discussion for that day. A group of young men in a North Carolina

city Y. M. C. A. were faced with the problem of the proper attitude toward a corrupt city government. The prohibition laws were not being enforced; sundry forms of vice were rampant. If the group opposed the policies of the government, it might mean that some of the young men would lose their jobs. A series of meetings were arranged to discuss the matter. What should be more natural than that they should find it necessary after a night or two of discussion to arrange for brief devotional periods dealing with their problem? Reference has already been made to the natural need for group worship in a girls' camp in which there were three "individualistic" campers.

In brief, in order for worship to be most meaningful and effective, there must first be present some real purpose and some sense of actual need in the minds of the members of the group. This purpose will most logically grow out of an immediate group problem or need.

2. MATERIALS SHOULD HAVE A THEME

The materials selected for use in a worship service should be selected with reference to a particular theme. Indefiniteness of purpose will spoil any service. All the materials—hymns, Scripture, extra-Biblical literature, instrumental music, prayer, story, and talk—should develop the theme chosen for the service. Balance in materials should not be sacrificed in the quest for variety. Monotony in the services is to be avoided, but too great straining after variety is quite as pernicious as too great monotony. One of the objectives of training in worship in the church school is to enable young people to participate with profit and meaning in the regular church service. With this in mind, something of the uniformity and order of procedure in church worship may be introduced into the services, particularly in the intermediate and senior services.

3. MATERIALS SHOULD BE GRADED

The materials should not only be selected with reference to a particular theme, but should also be graded with reference to the interests and capacities of the particular group. Adolescents are not interested in prayers, hymns, and Scripture that are unrelated to their interests and needs. Terminology and ideas with meaning for college age young people, may be entirely beyond the capacity and interest of intermediate boys and girls. Likewise, terminology and ideas potent with

meaning for college young people may have no meaning whatsoever for young people who have been denied the privileges of college training.

4. YOUNG PEOPLE THEMSELVES SHOULD PLAN AND CARRY OUT

Ample provision should be made for the young people to plan and carry out their own worship experiences. One of the purposes sought in organized group work is the training of young leaders. Furthermore, all of us, and youth especially, enter more whole-heartedly into those experiences which we have helped to initiate and carry out. "Our" enterprise enlists our support much more quickly and fully than "your" enterprise. This principle does not eliminate the adult leader from a place in planning and carrying out the service. Adequate adult supervision will be required. More adult supervision will be required with the younger adolescent groups than with the older groups. Adult leaders cannot assume that intermediates and seniors have more ability than they really possess. On the other hand, they cannot assume that they do not have any ability at all. Young people learn to worship by worshiping; they learn to plan services by actually planning them; they learn to lead by leading.

A committee from the group, chosen by the members of the group to serve for a particular time, with the adult leader acting in the capacity of counselor, should be responsible for planning the service.

5. THE GROUP SHOULD PARTICIPATE

Ample provision should be made for group participation. As we have said, young people learn to worship by actually worshiping. Therefore, as many of the items of the service as possible should be selected with a view to their suitability for the entire group. The members of the group should share in the activities of the service rather than have someone worship for them. In line with this principle, it is well to make at least the first two or three items of the program activities in which the group can share. One of the chief problems in the beginning of a service is to mold a disorganized crowd into a group, prepared for co-operation in worship. Participation in group activities—group prayers, hymns, unison readings, chants, statements of belief or purpose tend to solve this problem.

6. NO UNDUE EMPHASIS UPON MERE SENTIMENT

Young people are quite capable of feeling, and feeling profoundly, about the really important matters before them; but they resent childish sentimentality in any form.

7. LEADERSHIP TECHNIQUE IN WORSHIP IS IMPORTANT

Worship is not wholly dependent upon leadership technique, but technique is certainly a most important factor in making worship possible and effective. Shall we, therefore, notice a few points regarding leadership?

a. The Leader a Young Person

In older young people's services in practically every instance the leader should be a young person. In middle adolescent services it may be necessary for the adult leader to take charge of the service on a good many occasions, and in early adolescent services it may be necessary for the adult leader to assume the place of leadership many times. The ability of the members of the particular group will partly determine the prominence of the adult leader in the leadership of the services. The adult leader should remain in the background as long as the members of the group will accept responsibility and when an adult has a leading part it should not be done in a paternal or condescending spirit. Even when student leadership is provided, it should not be monopolized by one young person. Too many members of the group should not have part on any one program, nor should the service be entirely in the hands of one person. Sometimes services are planned in which as many as seven or eight members of the group take part. The danger in such a procedure is that the attention of the group will be so divided among these several individual participants that the central theme and purpose of the service will be lost. Two to four individual participants may safely be used.

b. Not Too Much Attention to Mechanics

In conducting a service of worship "it is important that the mechanics require as little attention as possible." Much of the effectiveness of the service will be destroyed if undue attention is directed to the leader and to those taking part in the program. Professor Hartshorne makes the following suggestions: "The prayers may well be preceded in each case by the dignified and customary phrase: 'Let us pray.' The psalm, if said in unison, can either begin at once or be

announced by the simple statement, 'The Twenty-third Psalm.' If responsively used, sufficient indication of what is going on is given as the leader starts in to read his part. The hymns can begin by simply being played through once. A chord is often much better. The pages on which hymns, psalms, prayers, benedictions, and other items are to be found should be posted on bulletin boards so as to be seen easily by all." All who are to take part should be on the platform so that they can participate without any delay or awkward pause. Things must proceed easily and rapidly, with no long and awkward pauses when no one knows what to do next. All this necessitates careful planning and a well-prepared order of service for the leader's use. These suggestions apply especially to indoor worship services conducted in church and Church School auditoriums and assembly halls, Y. M. C. A. and Y. W. C. A. halls, and similar meeting places. Each participant in the program, as well as the leader, should have a copy of the order of service in order that he may carry out his part without having to be introduced or called on by the leader.

c. Extraneous Materials

Extraneous materials such as announcements and special talks on subjects unrelated to the theme, should not be permitted to infringe on the worship service. If announcements have to be made in church school services, it is well to reserve them until after the worship service, or, in special cases to have them before the worship begins, or to make them in the classes.

d. New Materials

Where new material is introduced into the program, it should be made intelligible to the group. The learning of new hymns, prayers, chants, responses, and other materials of worship should not, however, be introduced in the service. Special periods should be provided for making new materials intelligible.

8. NECESSARY CONDITIONS SHOULD BE PRESERVED

The conditions necessary to worship must be carefully preserved. Orderly arrangement of suitable equipment is quite essential. All talking should cease as one enters the worship room. Ushers and doorkeepers are sometimes necessary to maintain quiet. Some groups follow the practice of

closing the doors at the beginning of the service. If doors open into the rear of the room, late-comers may be permitted to enter between certain numbers on the program and shown to seats in the rear. If doors open only into the front of the room, they should not be opened until the service has closed. Much of the responsibility for preserving "the conditions of worship" rests with the adult leader or leaders of the group. Talking and visiting on the part of adults during the service certainly make no contribution to training the young people in worship.

9. KEEP EMOTION PRIMARY

The emotional emphasis should be primary, and provisions should be made for relating the emotions and attitudes produced in the service to real and worth-while acts of Christian conduct and service. In those instances where the service has grown out of or centers in a project or enterprise in which the group is engaged, natural and meaningful opportunities are already provided for linking the dynamic of the emotions created to definite tasks. In certain instances, however, the worship service will not have grown out of a larger activity project; it will be a project within itself. That is to say, in some instances the theme of the service may not be vitally related to the other activities of the group. As we have said before, worship is most real and most meaningful when it becomes the feeling part of a larger group experience, when it is vitally connected with the play, and study, and service activities of the group. This, however, will not be true in every case. Even when the theme is more or less abstract, having no very vital connection with any other of the activities in which the group has been or is at that time engaged, the service should not be an end within itself.

To bring young people into fellowship with the Father through music, hymns, Scripture, prayers, talk and story, and then fail to provide opportunity for the group to cooperate with God and among themselves in a worthy Christian enterprise, is to dissipate and waste much of the fine dynamic of the emotions that have been stirred.

In a summary, then, worship emotions must be harnessed to effort that actually contributes to the Christianizing of the world. If the service does not grow out of a larger activity project in which the group is already engaged, it should certainly point forward to enterprises which make a real contribution to the Kingdom.

VII. TYPES OF GROUP WORSHIP EXPERIENCES

1. THOSE DEALING WITH SOME IMMEDIATE PROBLEM

There are those group worship experiences which find their theme and meaning in terms of some immediate problem which the group is facing, some problem or question which the group will soon face, or some play, service, or study enterprise in which the group is engaged. Group worship experiences of this type may be provided in church school departmental groups, church school class groups, Y. M. and Y. W. C. A. groups, and similar groups. The "Principles Governing Worship" and the tests of "Materials of Worship," apply in this type of services as in all other types.

In many church schools, the largest adolescent unit is the class group. The fact that the class is not a part of a larger group, a department, does not do away with the need or the opportunity for group worship. It is many times easier for class worship to be vitally related to the other activities of the group than it is for departmental worship. Oftimes the entire department is not engaged in any one major enterprise in which the worship themes can center. It is always possible for the class group to arrange its worship services in harmony with the other experiences in which they are engaging. If the worship life of a class would be encouraged, a place must be found furnishing some privacy. Unless the class room is sufficiently private to make it in reality a department room, some of the materials of worship will have to be eliminated from the program. For instance, it will not be possible to sing hymns or to use instrumental music in class worship, unless the class meets as a department for worship at a time when the other age groups are meeting for worship. Prayers, stories, Scripture, and other readings however, can be used in class worship, being subject to all the tests and requirements which we have previously set up for the "Materials of Worship."

2. THOSE BASED UPON AN ABSTRACT THEME

The type of group worship experience with which most of us are familiar is the usual program of worship based upon some abstract theme. The natural subjects of prayer and singing should be the activities in which young people are engaged, but sometimes this is not possible. For example:

In a large church school department with a number of classes, each pursuing, perhaps, a different study course, and perhaps, with no departmental service enterprise around which to organize the several classes, it may be necessary to choose certain more or less abstract or unrelated themes for the departmental worship services. Although it may be necessary to plan the departmental services on the basis of abstract themes, it is always possible for the class services to center in the immediate needs, problems, and interests of the class group. Extra-church groups may sometimes find it necessary to use abstract themes when the group is not engaged in a larger project. In some instances the adolescent groups worship with practically the entire church school membership. In such situations it is almost impossible to use anything as the basis of the services other than general themes. In those instances where the entire or practically entire church school membership worship together, the adolescent groups should have opportunity to take their turns in leading and contributing elements to the service.

Where it is necessary to use abstract and general themes, what plans can be followed with greatest profit? (1) A series of isolated programs, even though each program has a well-defined, particular aim, are not as effective as if the services are planned to develop and carry out a larger aim. Dr. Hartshorne suggests a seasonal arrangement of the programs on the basis of five fundamental attitudes—gratitude, good will, reverence, loyalty, and faith. He says:[3] "It may be noted that the five topics—gratitude, good will, reverence, faith, and loyalty—when taken in the order given, are grouped around the festivals of Thanksgiving, Christmas, and Easter. These attitudes furnish suggestive themes around which the group services range. For several weeks each can be made the central theme of the whole service. Naturally the subjects overlap, and should do so, but when used as the main emphasis in a service, a theme, such as one of these, provides unity and precision and cumulative force that can be secured in no other way." Such a plan would work out in this way: The attitude of **gratitude** would be developed during the weeks leading up to and including Thanksgiving Day, **good will** during the Christmas season, **reverence** during the months of January and February, **faith** during the Easter season, and **loyalty** during the remaining weeks of the church school year.

[3] "Manual for Training in Worship."

Some prefer to follow the general outline of the Church Year such as Advent, Epiphany, etc.

If this plan is not followed, a theme may be chosen for each month. This monthly theme can then be analyzed and subdivided into four individual services. The seasonal emphasis can also be carried out in this monthly arrangement of themes—**gratitude** being the theme for November, **good will** for December, and **faith** for April.

Some Suggested Themes

Dedication of Money and Possessions.
Dedication of Time.
Dedication of Energies.
Dedication of Talents.
Honor in School Life.
Honor in Play.
Honor in Social and Business Relationships.
Honor of Self.
Seeing Beauty in Others.
Love of Beauty in Thought and Speech.
Love of Beauty in Conduct.
Love of Beauty in Nature.
Trusting Others.
Sympathy for Those in Need.
True Patriotism.
Jesus, the Hero of Youth.
Unselfishness, the Law of the Christian Life.
Sharing the Good Things of Life.
Respect for Law.
Loyalty to Jesus' Way of Life.
Loyalty to High Ideals.
Finding God in Others.
Finding God in His Universe.
Seeing God in the Out-of-Doors.
Partnership With God.
Finding God in Our Own Hearts.
Universal Brotherhood.
Good Will Toward All Men.
Gratitude for Homes and Families.
Gratitude for Friends.
Gratitude for the Christian Church.
Gratitude for Health.
Making Our Community Christian.
Growing Like God Through Communion in Prayer.
Showing Compassion to Those Who are Weaker.
Fellowship with Jesus in Service.
The Christian's Use of Leisure Time.
The Ideal of World Peace.
The Joy of Giving.
Sharing in God's Work Through the Church School.
Faith in Our Best Selves.
"I Would Be True."

Discipleship With Jesus.
Growing Like God Through Love.
"For the Beauty of the Earth."
Christian Citizenship.
Choosing One's Life Work.
A Square Deal for All.
The Christian Quest
  Quest of Inner Self
  Quest of Others
  Quest of New Discoveries
  Quest of Greater Heights
  Quest of New Truth
  Quest of God
  Life as Discovery
  Life as Adventure
  Life as Achievement.

3. SERVICES IN THE OUT-OF-DOORS

Reference has already been made to the significance of the out-of-doors for youth. An out-of-door worship service has very significant values. An overnight hike, a week-end camp, a summer camp, a summer assembly or conference, a sunset or sunrise occasion with a church school group, or a Y. M. or Y. W. C. A. group—these and other similar occasions, lend themselves admirably to meaningful out-of-door worship services. Whatever materials are used in this type of group worship experience should, as in all other cases, be appropriate to the occasion. Every leader should become acquainted with "Services of Worship for the Out-of-Doors," by Mattoon and Bragdon, and published by the Century Company.

4. A SERVICE OF MUSIC

Occasionally a program largely or wholly of music may be carried out as an expression of group-worship. Such a program may be an outgrowth of many studies and projects, or it may be entirely unrelated to any larger enterprise in which the group is engaged. Great discrimination should be exercised in the choice of materials for such a program. All of the numbers, both group, as hymns, chants and responses, and special, as vocal and instrumental numbers, should submit to the tests already set forth under the discussion of music.

5. A PLAY OR PAGEANT

A play or pageant, in which as large a number of the group as possible participate, lends itself to emphasis upon the worshipful spirit. The use of dramatic performances in ado-

lescent worship is an interesting and fruitful field of study to which every leader of youth should give a deal of time. The reader is referred to the classified bibliography at the close of this booklet. According to Mr. Shaver, any dramatic presentation "which carries a distinctly Christian message should be preceded by a simple and yet earnest devotional service in which the actors recognize the need of God's help in carrying the message to their audience." [4]

6. THE USE OF SYMBOLISM

In the discussion of "Materials of Worship" reference was made to the meaning and importance of symbolism for the adolescent groups. A group worship experience in which well chosen symbolism is used can be made most effective. In this type of service, in particular, the adult leader should not impose upon the group some pet symbolic or ritualistic service which he has created. Student originality and creativity are to be sought, under the counsel and guidance of those more conversant with the meaning of symbolism.

7. THE INFORMAL TYPE OF SERVICE

Although a worship program in most instances is a formal affair following a particular order of service, there are tremendous possibilities in an informal type of service which should not be overlooked. There are many occasions when a simple project of worship may be carried out with profit. The following are suggestive of those occasions when an informal service can be used with profit: (a) Following a social evening or "hour" when prayers and worship hymns can be used. (b) In connection with a banquet, or even a luncheon, preceding a young people's conference or assembly. (c) In connection with a dramatic performance. (d) In connection with a discussion meeting. (e) In connection with a departmental or group business meeting. (f) Hikes, short-time camps, and out-door parties and picnics of various sorts.

Several leaders of young people have suggested that worship would often be more effective if it took place following a discussion rather than preceding it. The suggestion is a good one. Such uses of worship as this are not widespread, but it is hoped that many local leaders will experiment with

[4] "How to Teach Seniors," page 87.

these suggestions and make their experience available for others in future editions of this pamphlet.

By an informal service we do not mean one characterized by any unsuitable sort of materials, by confusion, or by ineffective leadership. In the informal type of service not so much attention is given to the order of the materials and to the technique of leadership as in the formal type. The materials must be most carefully selected in any type of worship service.

VIII. SUGGESTED ORDERS OF WORSHIP

In this section there is space to give only a few sample suggested worship programs of two different types, first, those built on the idea of the Christian Quest, and second, those built on the general theme of Apostleship.

1. Theme: The Christian Quest

The following outlines of worship programs are given here to illustrate what can be done in developing a worship service and also to show how the ideal of the Christian Quest[4] can be interpreted to a group through the medium of its worship. A series of such worship suggestions, to provide for the worship of a department, or other group of youth, for three months, is given in the International Journal of Religious Education for September, October and November, 1928.[5] These are intended for use during the fall quarter but can be used just as effectively at some other time that suits the plans of the local church. These worship materials are graded for Intermediates, Seniors, and Young People and are centered around the following themes:

First Month

Intermediates—The Discovery[6] of Self
Seniors—The Adventure[6] of Self-Mastery
Young People—The Achievement[6] of Self-hood

Second Month

Intermediates—The Discovery of God
Seniors—Adventuring with God
Young People—Achieving a Divine Fellowship

[4] The Christian Quest is the name given to these materials as explained in the introduction to this pamphlet, page 2.

[5] The International Journal of Religious Education is published by the International Council of Religious Education, 5 South Wabash Avenue, Chicago. Price $2.00 per year, $1.25 or $1.50 in clubs, 20 cents per copy.

[6] The three challenging words Discovery, Adventure, and Achievement are being used in this connection because they are the names given to books for boys and girls that have been prepared by the committee as follows:

A Book of Discovery for Younger Boys.
A Book of Discovery for Younger Girls.
A Book of Adventure for Older Boys.
A Book of Adventure for Older Girls.
A Book of Achievement for Young People.

Full information regarding these can be secured from the denominational board, state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Third Month

Intermediates—The Discovery of Others
Seniors—Adventuring for Others
Young People—Achieving for Others

Under these headings materials are suggested for each Sunday in the month. In the limits of this pamphlet it is practicable to quote only a few of these and so we are giving those for the Senior age-group (fifteen to seventeen years). Leaders will note that while the center of attention for one month is self, for another God, and for another Others, yet the interest is not limited to that subject in such a way as to seem to break life up into sections along these lines.

General Theme: The Christian Quest

THEME FOR THE MONTH: THE ADVENTURE OF SELF-MASTERY

Theme for first Sunday: The Adventure of Winning My Inner Best Self.
Theme for second Sunday: The Adventure of Greater Heights.
Theme for third Sunday: The Adventure of New Discoveries.
Theme for fourth Sunday: The Adventure of New Truth.

FIRST SUNDAY: THE ADVENTURE OF WINNING MY INNER BEST SELF

For those items marked x it is suggested that the audience stand.

OPENING MUSIC: An instrumental selection; played softly on piano or cornet; some prefer to have it come from behind a curtain or from an anteroom. "Jesus Calls Us O'er the Tumult," or "True-hearted, Whole-hearted," or "Lead On, O King Eternal."

x THE CALL TO WORSHIP

x*Leader:* O, come, let us worship as we set forth upon the Quest.

People: We seek Thy face and Thy fellowship, O God.

x*Leader:*[1]

Ho, ye Searchers: now we call to thee—
Come upon the Quest,
Much remains for us to know and undertake.
We await thy vow.

x*People:*

Friends and Leaders all, we hear thy call.
Lo, we come.
On the Quest we come. In the Christ's name we come.
Lo, we come.
Mystery and power call us in this hour.
Lo, we come.
Now we make the Quest, earnest Christian Quest.
Lo, we come.
Quietly we come, unto Thee, we come.
Lo, we come.

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[1] These words may be recited or sung. They have been set to music, a copy of which may be secured for 10 cents, from the International Council. If the music is used, it is suggested that it be learned at some other time than the worship service itself, so that the service may go forward without interruption.

A Service of Confession

SILENT PRAYER

The following prayer is suggested for personal use during the period of silence:

Almighty God, I acknowledge and confess that I have been unworthy in my inner life of all that I might have been. Stir up within me, I pray thee, a will to fight against the selfishness of my heart. Cleanse me from every selfish desire and save me from every evil way, that I may be more worthy of those who love me and of Thee. Amen.

Leader: We will now humbly confess our sins unto our Heavenly Father.

Almighty God, hearken unto our confession of sin, and have mercy upon us.

For our refusals to heed Thy call to higher things,

People: Have mercy upon us, O Lord.

Leader: For our easy contentment with what we are,

People: Have mercy upon us, O Lord.

Leader: For our neglect of thy eternal laws of moral and spiritual growth,

People: Have mercy upon us, O Lord.

Leader: For the many great visions of better ways of living that have passed us by because our eyes were intent upon lesser things,

People: Have mercy upon us, O Lord.

xHYMN: (Tune: See footnote number 8 below)

PRAYER OF THE QUEST [9]

Take us on the Quest of Beauty,
Poet Seer of Galilee,
Making all our dreams creative
Through their fellowship with Thee.

Take us on the Quest of Knowledge,
Clearest Thinker man has known.
Make our minds sincere and patient,
Satisfied by Truth alone.

Take us on the Quest for Service,
Kingly Servant of man's need.
Let us work with Thee for others
Anywhere Thy purpose leads.

All along our Quest's far pathways,
Christ our leader and our guide,
Make us conscious of thy presence
Walking always at our side.

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[8] Music prepared especially for this hymn, as used in the International Camp Conferences, can be secured in sheet form from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, for 10 cents. It will be possible for any pianist to select from the local church's hymnal a familiar tune that will fit the meter of the hymn.

[9] Words by Eleanor B. Stock, and used here by permission.

SCRIPTURE: *Jesus and His Quest*—Luke 2:40-52.

MESSAGE: Preferably by the boys and girls giving ways in which each may adventure in growth of *mind,* of *body,* of *religious nature,* and of *social outreach.*

PRAYER: By pastor, superintendent, or boys and girls, with especial emphasis upon the development of the personal lives of the boys and girls—mentally, physically, religiously, socially, as Jesus "advanced" as pictured in the last verse of the Scripture reading.

A Service of Dedication

Leader: To the development of richer and stronger inner lives for us all,

People: We dedicate ourselves, O Lord.

Leader: To those habits of health and exercise that build strong bodies, fit to be temples of thy holy spirit,

People: We dedicate ourselves, O Lord.

Leader: To the sacred tasks of mental enrichment that through books and study and honest thinking make our minds alert,

People: We dedicate ourselves, O Lord.

Leader: To the joys of social fellowship that make us indeed members one of another,

People: We dedicate ourselves, O Lord.

Leader: To the happy privilege of learning thy will and of helping to achieve it in the world,

People: We dedicate ourselves, O Lord.

HYMN: (Tune: See footnote number 10 below).

GOD'S QUEST

Youth, oh Youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can My presence draw you near?

Is there a prophet among you—
One with a heart to know,
I will flash my secrets on him,
He shall watch my glory grow.

For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul.

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[10] Music prepared especially for this hymn, as used in the International Camp Conferences, can be secured in sheet form from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, for 10 cents. It will be possible for any pianist to select from the local church's hymnal a familiar tune that will fit the meter of the hymn.

SECOND SUNDAY: THE ADVENTURE OF GREATER HEIGHTS

Audience stands for items marked x

OPENING MUSIC: Quiet music. See suggestions for first Sunday.

xTHE CALL TO WORSHIP

Some schools will want to repeat the call to worship used last Sunday for the accumulative effect of repetition. For those that want a variety, the following is suggested:

Leader: "Who will go for me, up to the new heights of achievement?" saith the Lord.

And my soul answered, "Here am I, Lord, send me."

In this spirit of consecration, we will worship.

xHYMN: "Marching with the Heroes," Number 201, or

"Father, Hear the Prayer We Offer," Number 194, in "Hymnal for American Youth."

A Vision of New Heights

Leader: Out of the depths have I cried unto Thee, O Lord.

People: Grant me a vision of the hills.

Leader: Out of the ignorance and sin that hold me down and separate me from what I might be, I lift my eyes to the higher summits of life.

People: Save me from contentment with the valley, O Lord.

Leader: Yielding my life to the thrill of that which has not yet been attained, I turn my face upward and await Thy call.

People: Unto the heights do I turn my eyes and follow them with the upward pressure of my life itself.

STORY OR MESSAGE

It is suggested that here there be told the story of the Indian chieftain who sent his braves out to see what they could bring him—some trophy or evidence of what they had found.

One returned and brought a bit of sage brush. "I see," said the chief, "that thou hast been to the edge of the desert. Thou hast done well. Stand thou here at my side."

The second brought back a handful of leaves and evergreen. "I see," said the chief, "that thou hast gone on across the plain and to the foot of the great, far mountain. Thou hast done well. Stand thou here at my side."

The third came back, more weary than the others, and having some lichens and moss in his hands. "I see," said the king, "that thou hast gone up the mountain to the edge of the line of timber. Thou too hast done well. Stand thou here at my side."

And after a long delay there came the last of all. He was nearly naked, torn, bruised, limping, worn, and he carried nothing in his hand. "I have brought nothing," he said, "because there was nothing to bring. The top of the mountain was bare and bleak and the tempest was strong. But, O chief, I have seen; I have seen the Great Sea, red like the redness of burnished gold and I have seen the rising Sun, like a great fire to shine upon the world."

O, Soul of mine, what hast thou seen? Hast thou climbed far enough to see?

PRAYER

HYMN: "God's Quest." See page 36.

or

"Awake My Soul, Stretch Every Nerve" (in most hymnals).

Third Sunday: The Adventure of New Discoveries

The services for the third and fourth Sundays are not developed in detail because it is believed that leaders and young people will find it a helpful training to work out their own services. Some materials are suggested here that could well enter into such a service.

Call to Worship

Either of those used thus far.

Hymns:

Some of the new hymns given for the first Sunday could well be repeated here as they have a general reference to the idea of new discoveries.

Other hymns: "I Have Ridden the Wind," Number 7 in American Student Hymnal.
"Hail to the Sound," Number 247, or
"Watchman, Tell Us of the Night," Number 231 in Hymnal for American Youth.

Scripture

Hebrews 11:1, 2, 32-40.

Talk or Message:

(1) What does it mean in verse 40 by "that they *without us* should not be made perfect"?
Are there new discoveries awaiting us which are necessary to complete the work of others in the past? What are they?

(2) A talk might be given on the great discoveries that have been made in the past and then of those that still await such as—
Glass that will bend,
A cure for cancer.
A system for lighting a room by taking in sunlight by day and giving it out at night.
Harnessing the power of the tides on a large scale.
A way of living together as Christians in a city or town even though some of us are blacker in skin than others.
And others.

Responsive Reading:

A Service of Thanksgiving

Leader: For the intrepid discoverers of the past,

People: We give Thee, Lord, our thanks.

Leader: For the pioneers on the sea, for the explorers on land, for those who opened up new worlds that we might follow,

People: We give Thee, Lord, our thanks.

Leader: For the discoverers in science who have added to the safety and comfort of our lives,

People: We give Thee, Lord, our thanks.

Leader: For those who have sought out new ideals of life and higher paths of human brotherhood,

People: We give Thee, Lord, our thanks.

A Service of Dedication

Leader:

O Lord, we most of all give thanks
That this thy world is incomplete,
That battle calls our seeried ranks,
That work awaits our hands and feet,

People:

That thou hast not yet finished man,
That he is in the making still,
As those who know the Master's plan,
As those who do the Master's will.

Leader: To the unfinished enterprises of the world,

People: We dedicate ourselves today, O Lord.

Leader: To the unfathomed secrets of science, to the greater new discoveries that are yet to be added to the marvelous achievements of the past,

People: We dedicate ourselves today, O Lord.

Leader: To the intrepid spirit of the explorer, that we may find anew what Christianity means in the troubled world of today,

People: We dedicate ourselves today, O Lord.

Leader: In the spirit of Him who said, "Behold, I make all things new,"

People: We dedicate ourselves today, O Lord.

Fourth Sunday: The Adventure of New Truth

Call to Worship

One already used, or

Leader: In the name of Him who said, "I am the way, *the truth,* and the life," we come today to worship in our adventure for new truth. Therefore, O, Come, let us worship and bow down. Let us kneel before the Lord, our Maker.

Hymns: Some of those already given such as "Prayer of the Quest," "God's Quest" and the following:

God, Who touchest earth with beauty,
Make me lovely too,
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure,
Like Thy rocks of towering grandeur,
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.

God, Who touchest earth with beauty,
Make me lovely too,
Keep me ever, by Thy Spirit,
Pure, and strong, and true. Amen.
—Mary S. Edgar (Used by permission).

Scripture:

Isa. 59:14; John 18:37, 38; John 16:13; John 8:32; John 7:17.

Talk or Message:

The story of some of those who discovered new truth in the past such as Copernicus, Bruno, Servetus and others who gave the world new knowledge about the earth and the heavenly bodies, could well be told here. Mention of the way they were persecuted for it, would also help.

Then there could follow a reference to the paths in which new truths are breaking through today in medicine, in methods of public education, in church work, in an understanding of what Jesus taught.

If the leader wants to give a real thrill to youth, let him read up and present the vision of man's quest for Truth given in "The Story of an African Farm," by Olive Shreiner.

Responsive Reading

Leader: For the truth that Thou hast revealed to us in the pages of Thy word,

People: We give Thee, Lord, our thanks.

Leader: For the truth that shines upon us in the face of our Lord, Jesus Christ,

People: We give Thee, Lord, our thanks.

Leader: For all the new knowledge that other men have sacrificially given us,

People: We give Thee, Lord, our thanks.

Leader: To the secrets that Thou hast yet hidden in Thy world,

People: We humbly consecrate all our powers, O Lord.

Leader: To the unknown knowledge by which mankind is yet to be blessed,

People: We humbly consecrate all our powers, O Lord.

Leader: To the path of strenuous effort by which we too are to make our gift to the wider knowledge of men,

People: We humbly consecrate all our powers, O Lord.

2. Theme: Apostleship

The following series of four worship services on this general theme were prepared by the writer for use in the *International Journal of Religious Education,* February, 1927, and are reprinted here by permission.

Theme for the Month: Apostleship

(All Hymns suggested are found in *Hymnal for American Youth*)

First Sunday: The Apostle's Master

Preparation for Worship: Hymn, "True-Hearted, Whole-Hearted, Faithful and Loyal."

Opening Sentences:

Leader: O come, let us worship and bow down; let us kneel before the Lord and call upon His name.

Response: We will bless the Lord at all times; we will worship Him in the beauty of holiness, and magnify His name together.

A Scripture Portrait of the Master: 1 Corinthians 13:1-13. (*Read by a young man.*) For this reading, Goodspeed's translation is recommended. Before the reader begins he should ask the group to think carefully of the way the different phrases of this description by Paul fit the Master's character. The reader should pause for a brief moment after each description of love's expression in life, "Love suffereth long and is kind," etc.

Hymn: "Immortal Love, Forever Full." It will add to the meaning of this beautiful poem if the leader will read it to the group before it is sung. (Sing the Amen.)

Prayer: (*In unison.*)

Take my life, and let it be
Consecrated, Lord to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my will, and make it thine;
It shall be no longer mine;
Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee!

Worship Through Offering: Use a brief prayer of thanks for the privilege of sharing our possessions in the Master's cause.

Poem: (*Read by a young woman.*)

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

Hymn: "O Master, Let Me Walk With Thee."

Second Sunday: The Apostle's Message

Prelude: Let the pianist play the music of the first hymn through twice. Follow immediately with the singing of—

Hymn: "Lord, Speak to Me, That I May Speak."

The Lord's Prayer: (*In unison.*)

Scripture Reading: (*By a representative from a boys' class.*)

"This is my commandment, That ye love one another, as I have loved you. . . . And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

(*By a representative from a girls' class.*)

"And Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

(*By a young man.*)

"I came that they may have life, and that they may have it more abundantly. . . . Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . And I, if I be lifted up from the world, will draw all men unto me. . . . Be ye, therefore, perfect, even as your Father in heaven is perfect. . . . For God is love."

Hymn: "O Jesus, Prince of Life and Truth."

Story: (*By a young woman.*) "The Vision of Sir Launfal," Lowell. It will be necessary to adapt this poem so that it can be told in three or four minutes.

Prayer: (*By Leader.*) (1) Giving thanks that we have learned that God is like Jesus; (2) asking for a fuller approximation of Jesus' attitude of universal love; (3) praying for a larger place of service in God's Kingdom.

Worship Through Offering: Using a brief prayer in which the group is reminded that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Hymn: "O Jesus, I Have Promised."

Benediction: (*By superintendent of the department.*)

"The Lord bless us and keep us;
The Lord make His face to shine upon us, and be gracious unto us;
The Lord lift up His countenance upon us, and give us peace.
Amen."

Third Sunday: The Apostle's Motive

Call to Worship:

O go your way into His gates with thanksgiving, and into His courts with praise.
Be thankful unto Him, and speak good of His name.
For the Lord is good; His kindness endureth forever,
And His faithfulness unto all generations.

Gloria Patri: (*By choir or by group.*)

Scripture: (*By leader.*) John 15:1-17. When the selection has been read, let the leader re-read verses 14-17, pointing out that the "Apostle's Motive" for service is found in these words.

Hymn: "O Love That Wilt Not Let Me Go."

Prayer: (*By any member of the group previously designated.*)

O God, our heavenly Father, as we try to share in Thy work we realize how much there is to do, and how much Thou art doing all the time, which we do not know anything about.

Even as the great sun silently and quietly fills the whole earth with light and warmth, and makes all things grow, so dost Thou perform Thy mighty works, so quietly that we sometimes forget that Thou art working, working all the time, helping us every minute, caring for the little children right in the house where we live, making young men strong and old men wise and kind.

Thou art our Father, and we would grow up to be like Thee, always helping somebody, quietly and thoughtfully, always glad to give our strength in friendly and cheerful service.

So may we be worthy of Thy love, worthy to be called Thy children. We ask it in the name of our Master, Jesus Christ. Amen.

Talk: (*By leader.*) Of not more than four or five minutes, developing the thought contained in verses 14-17 of John 15 read by the leader.

Worship in Offering: "Whatsoever ye would that men should do unto you, do ye even so to them."

Hymn: "Take My Life, and Let It Be."

Fourth Sunday: The Apostle's Dream

Instrumental Prelude: Let the pianist play through once the music of "These Things Shall Be—A Loftier Race."

Poem: (*Read by leader.*) "The Human Outlook," John A. Symonds. This poem is found in the *Hymnal for American Youth* under the title, "These Things Shall Be—A Loftier Race." Add to the four stanzas found in the *Hymnal,* the following stanza.

These things—they are no dreams—shall be
For happier men when we are gone;
Those golden days for them shall dawn
Transcending aught we gave upon.

Hymn: "These Things Shall Be—A Loftier Race."

The Lord's Prayer: (*In unison.*)

Scripture: (*By a young woman.*) Acts 17:26-28; Galatians 3:28.

HYMN: (*To be read by a boy or young man, or sung by the group. If sung, use tune "Materna."*)

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith,
That shone thy whole life through;
Did ye not know it is my work,
My Father's work to do?

O Carpenter of Nazareth
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christ-like height,
That we the land may view,
And see, like thee, our noblest work
Our Father's work to do."

PRAYER: (*In unison.*)

Dear Lord and Father of Mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

—*John G. Whittier.*

WORSHIP IN OFFERING: (Accompanied with a prayer dedicating our lives and our possessions to the task of bringing about on earth such a social order that God's will may be done here even as it is done in heaven.)

BENEDICTION:

Hail the glorious Golden City,
Pictured by the seers of old!
. . . . . .
We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones;
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design. Amen.

—*Felix Adler.*

IX. PRIVATE DEVOTIONS

A brief discussion of "private devotions" has been reserved for this section, not because it is unimportant, but for the reason that it might receive larger attention from the reader in this section than in the previous discussions of group worship experiences. One of the first and chiefest tasks before us is to help our young people in their own private lives to practice daily religious devotion.

One of the commanding essentials in the realization of this task is that the leader should know and exhibit the results of private devotional habits. It will be difficult to train youth in practices which we ourselves do not follow. The challenge is laid upon every leader of youth in the land so to practice the presence of the Father and fellowship with him that their lives will show forth the power and beauty of the Christian life. Practices which have worked and do work, youth will not attempt to deny.

It is not well to attempt to standardize the times and the ways of practicing private devotions. With Jesus it was an attitude, a worship attitude, which functioned continuously in his life. There were times, however, when he felt it necessary to retire to the mountain top or to some secluded spot and there, undisturbed, commune with his Father. That youth shall achieve a continuous attitude of worship, is the ultimate end of our endeavors.

How can this attitude be developed? There are many ways.

1. Group worship which has meaning and satisfaction for youth will help to develop a worship attitude in the individual members of the group which will function in private.

2. The example of the leader is essential, and discussions of famous characters in history who have practiced consistent devotions will testify to the worth of such practices.

3. Group discussions on "The Nature and Meaning of Prayer" will help to open up for youth the privileges and possibilities of private worship. Many young people do not pray because they do not understand prayer. They do understand what it is for; they do not know how to pray. (See bibliography in the section on Prayer.)

4. The purposes of the individual to engage in the practices of private devotions would be strengthened if the group could decide upon some more or less definite plan of action which all the members of the group would attempt to follow. For example, the worship committee of a particular group of senior boys worked out a series of daily Bible readings, and a series of themes for daily prayer, and recommended that each member of the group

follow the program for two weeks, using that period in each day which best suited the individual. This group was located in a town characterized by an unfriendly attitude toward Jews. Just before the opening of high school several Jewish boys moved into the community. They enrolled in the local high school, and immediately every high school boy in that community faced a problem. One of the attacks on this problem was the group program of daily Bible readings and prayers. The Bible readings and the themes suggested for the prayers all centered in the large theme of "Brotherhood." This plan of action adopted by the group for each member, helped in two ways: First, it helped to introduce the boys to experiences which had meaning and satisfaction, with the result that the practice of daily prayers and Bible reading carried far beyond the two-weeks period set by the group; second, it resulted in changed attitudes on the part of most of the group toward the Jewish boys in their school.

5. Worship for the individual is most satisfying when it has to do with his immediate personal problems and interests. When we pray in private we pray about those things which concern us most. We can help youth to realize and understand some of its problems in order that it may have a basis for meaningful private devotions, and also to understand prayer and the Bible, good literature, good music, art, and sculpture, in order that it may have intelligent use of the materials of worship in private devotions.

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Vogt, Von O.; Art and Religion; Yale University.
Vogt, Von O.; Modern Worship; Yale University.
Watson, G. B., and Watson, G. H.; Case Studies for Teachers of Religion; Association Press.
Weigle, L. A.; Training the Devotional Life; Doubleday, Doran & Co.

2. BOOKS OF STORIES

Adams, E. C., and Foster, W. D.; Heroines of Modern Progress; Sturgis & Walton Co.
Eggleston, M. W.; Around the Camp Fire With the Older Boys; Doubleday, Doran & Co.
Eggleston, M. W.; Stories for Special Days in the Church School; Doubleday, Doran & Co.
Eggleston, M. W.; Use of the Story in Religious Education; Doubleday, Doran & Co.
Gunsaulus, F. W.; Young Men in History.
Hayward, P. R.; Heroes of Our Home Lands; Missionary Education Movement of Canada.

Hunting, H. B.; Stories of Brotherhood; Missionary Education Movement.
Lanier, H. W.; The Book of Bravery; Charles Scribner's Sons.
Mathews, B.; The Book of Missionary Heroes; Doubleday, Doran & Co.
Metcalf, J. H.; World Stories; Unitarian S. S. Soc.
Parkman, M. R.; Heroines of Service; Century Co.
Scott, E. (Lyman); Story Telling; A. C. McClurg & Co.
Sneath, E. H., Hodges, G., and Tweedy, H. H.; (The King's Highway Series) —The Way of the Gate, The Way of the Green Pastures, The Way of the Rivers, The Way of the Hills, The Way of the Mountains; The Way of the Stars, The Way of the King's Gardens, The Way of the King's Palace; Macmillan Co.
St. John, E. P.; Stories and Story Telling; Pilgrim Press.
Stacy, G. B.; Worship for Youth; Powell & White.
Stowell, J. S.; Story-Worship Programs for the Church School Year; Doubleday, Doran & Co.
Stowell, J. S.; More Story-Worship Programs; Doubleday, Doran & Co.
Tappan, E. M.; Heroes of Progress; Houghton Mifflin.

3. BOOKS OF VERSE

Hill, C. M.; The World's Great Religious Poetry; Macmillan Co.
Mudge, J.; Poems With Power to Strengthen the Soul; Abingdon Press.
Porter, D. R.; Poems of Action; Association Press.
Stevenson, B. E.; The Home Book of Verse; Henry Holt & Co.

4. BOOKS OF MUSIC AND ART

Bailey, A. E.; The Use of Art in Religious Education; Abingdon Press.
Breed, D. R.; History and Use of Hymns and Hymn Tunes; Revell Company.
Brown, T., and Butterworth, H.; The Story of the Hymns and Tunes; Doubleday, Doran & Co.
Cope, H. F.; One Hundred Hymns You Ought to Know; Revell Company.
Gregory, A. E.; The Hymn Book of the Modern Church; Kelly Pub. Co., London.
Harper, E. E.; Church Music and Worship; Abingdon Press.
Lutkin, P. C.; Music in the Church; Young Churchman Company.
Vogt, Von O.; Art and Religion; Yale University.

5. BOOKS OF PRAYERS

Diffendorfer, R. E.; Thy Kingdom Come.
Hoyland, J. S.; The Fourfold Sacrament.
Hoyland, J. S.; Prayers Written for Use in an Indian College.
Martineau, J.; Prayers in the Congregation and in College; Longmans, Green & Co.
McComb, S.; A Book of Modern Prayers; Longmans, Green & Co.
Rauschenbusch, W.; Prayers of the Social Awakening; Pilgrim Press.
Slattery, M.; A Girls' Book of Prayers; Pilgrim Press.

6. HYMNALS

It is not practicable to list in this pamphlet the names of all hymnals issued by the various denominational boards. Leaders are advised to get in touch with their own board and secure information. (See list with addresses on page 49.) The following hymnals will also be found helpful:

The Hymnal for Young People, by Littlefield and Slattery. A. S. Barnes and Co., New York, 1928.
Hymns for the Living Age, by H. Augustine Smith. The Century Co., New York, 1923.
Hymns of the United Church, by Morrison, Willett. The Christian Century Press, Chicago, 1924.
American Student Hymnal, by H. Augustine Smith. The Century Co., New York, 1928.
American Church and Church School Hymnal, Editor, W. E. M. Hackleman. E. O. Excell Company, 810 Fine Arts Bldg., Chicago, Illinois.
Hymnal for American Youth, by H. Augustine Smith. The Century Co., New York.

FURTHER TRAINING FOR LEADERS OF YOUTH

The subject of this pamphlet, Youth at Worship, is one that is also covered by a course in the Standard Leadership Curriculum. It seems necessary, therefore, to add a word as to the relation between these materials and that curriculum. This pamphlet is thought of as an introductory treatment of the subject of Worship for leaders of youth and not as an equivalent of, or as a substitute for, the more thorough mastery of the subject that the Standard Leadership Curriculum provides. While this pamphlet will be helpful as a source of reference material in the standard course on this subject, it will not in itself provide adequate materials for such a course. This pamphlet covers the subject as carefully as a brief treatment for wide distribution, at a low price, could do, but, of course, it has to leave many interesting and profitable phases of the subject undeveloped. The committee believes that a large number of leaders of youth will, by the use of this pamphlet, be stimulated to go on to the more extensive study of the field of Worship such as the courses in the Standard Leadership Curriculum will provide.

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

NATIONAL DENOMINATIONAL OFFICES

Offices of denominations affiliated with the International Council

Advent Christian, 160 Warren St., Boston, Mass.
African Methodist Episcopal, 8th and Lea Aves., Nashville, Tenn.
African Methodist Episcopal, Zion, 438 E. 46th St., Chicago, Ill.
Baptist, Maritime Provinces, Wolfville, Nova Scotia.
Baptist, Ontario and Quebec, 99 Dundee St. E., Toronto, Ontario, Can.
Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
Brethren Church, Ashland, Ohio.
Brethren, Church of the, Gen. S. S. Board, Elgin, Ill.
Christian Church, Christian Pub. Assn., Dayton, Ohio.
Christian Reformed Church, 737 Madison Ave. S. E., Grand Rapids, Mich.
Church of God, Anderson, Indiana.
Church of the Nazarene, 2923 Troost Ave., Kansas City, Mo.
Congregational, 14 Beacon St., Boston, Mass.
Cumberland Presbyterian, Box 542, Nashville, Tenn.
Disciples of Christ, College of Missions Building, Indianapolis, Ind.
Evangelical Church, 1903 Woodland Ave., Cleveland, Ohio.
Evangelical Synod of North America, 2013 St. Louis Ave., St. Louis, Mo.
Friends, 101 S. 8th St., Richmond, Ind.
Mennonite Brethren in Christ, Goshen, Ind.
Methodist Episcopal, 740 Rush St., Chicago, Ill.
Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
Methodist, Free, 1132 Washington Blvd., Chicago, Ill.
Methodist Protestant, 3437 Piedmont Avenue, Baltimore, Md.
Methodist, Wesleyan, 330 E. Onondaga St., Syracuse, N. Y.
Methodist Episcopal Colored, 123 Fourteenth Ave. N., Nashville, Tenn.
Presbyterian, U. S. A., 423 Witherspoon Bldg., Philadelphia, Pa.
Presbyterian, U. S., Box 1176, Richmond, Va.
Presbyterian Church (Canada), 128-320 Bay St., Toronto, Canada.
Presbyterian, United, 209 Ninth St., Pittsburgh, Pa.
Protestant Episcopal (National Council), 281 Fourth Ave., New York City.
Reformed Church in America, 25 E. 22nd St., New York City.
Reformed Church in the U. S., Schaff Bldg., Philadelphia, Pa.
United Brethren, U. B. Building, Dayton, Ohio.
United Brethren, Old Constitution, 205 U. B. Bldg., Huntington, Ind.
United Church of Canada, 299 Queen St., West Toronto, Ontario, Can.
United Lutheran Church, 1228 Spruce St., Philadelphia, Pa.

STATE AND PROVINCIAL COUNCIL OFFICES

Alabama, 424 Age-Herald Bldg., Birmingham.
British Columbia, 401 Pacific Building, Vancouver.
California (North), 3 City Hall Ave., San Francisco.
California (South), 626 W. M. Garland Bldg., Los Angeles.
Colorado, 302 Trinity Bldg., Denver.
Connecticut, 18 Asylum St., Hartford.
Georgia, 222 Hurt Bldg., Atlanta.
Idaho, 429 Peyton Bldg., Spokane, Wash.
Illinois, 130 N. Wells St., Chicago.
Indiana, 729 Occidental Bldg., Indianapolis.
Iowa, 403 Youngerman Block, Des Moines.
Kansas, 923 Kansas Ave., Topeka.
Kentucky, 712 Louisville Trust Bldg., Louisville.
Louisiana, 1008 Maison-Blanche Bldg., New Orleans.
Maine, Press Herald Building, Portland.
Manitoba, 205 Huron and Erie Bldg., Winnipeg.
Maritime Provinces, 94 Prince William St., St. John, N. B.

Maryland, 508 Morris Bldg., Baltimore.
Massachusetts, Rm. 609, 1 Beacon St., Boston.
Michigan, 232 S. Capitol Ave., Lansing.
Minnesota, 516 Midland Trust Bldg., St. Paul.
Mississippi, P. O. Box 123, Jackson.
Missouri, 4660 Maryland Ave., St. Louis.
Nebraska, 509 Little Bldg., Lincoln.
New Hampshire, 806 Amoskeag Bank Bldg., Manchester.
New Jersey, 19 William St., Newark.
New York, 80 Howard St., Albany.
North Carolina, 612 Odd Fellows Bldg., Raleigh.
North Dakota, Rm. 311, 117 Broadway, Fargo.
Ohio, 307 E. Gay St., Columbus.
Oklahoma, 732 W. 21st St., Oklahoma City.
Ontario, 504 Wesley Bldg., Toronto.
Oregon, 310 Y. M. C. A. Bldg., Portland.
Pennsylvania, 1511 Arch St., Philadelphia.
Quebec, 216 Coronation Bldg., Montreal.
Rhode Island, 629 Industrial Trust Bldg., Providence.
Saskatchewan, Westman Chambers, Regina.
South Carolina, 9-11 Montgomery Trust Bldg., Spartanburg.
South Dakota, Parker.
Tennessee, Fayetteville.
Texas, 407 Marvin Bldg., Dallas.
Vermont, 455 Shelburne Road, Burlington.
Virginia, P. O. Box 110, Bridgewater.
Washington (East), 429 Peyton Bldg., Spokane.
Washington (West), 529 Burke Bldg., Seattle.
West Virginia, 422 Moore Building, Charleston.
Wisconsin, 179 Main St., Oshkosh.

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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.